An original and ultimate consciousness would be a consciousness of the Infinite and necessarily unitarian in its view of diversity, integral, all-accepting, all-embracing, all-discriminating because all-determining, an indivisible whole-vision. It would see the essence of things and regard all forms and movements as phenomenon and consequence of the essential Reality, motions and formations of its power of being. It is held by the reason that truth must be empty of any conflict of contradictions: if so, since the phenomenal universe is or seems to be the contrary of the essential Brahman it must be unreal; since individual being is the contrary of both transcendence and universality, it must be unreal. But what appear as contradictions to a reason based on the finite may not be contradictions to a vision or a larger reason based on the infinite. What our mind sees as contraries may be to the infinite consciousness not contraries but complementaries: essence and phenomenon of the essence are complementary to each other, not contradictory,—the phenomenon manifests the essence; the finite is a circumstance and not a contradiction of the infinite; the individual is a

self-expression of the universal and the transcendent,
•it is not a contradiction or something quite other
•than it, it is the universal concentrated and selec-
tive, it is one with the Transcendent in its essence
•of being and its essence of nature. **In** the view of
this unitarian comprehensive seeing there is nothing
contradictory in a formless Essence of being that